

A
NARRATIVE
Of the late PROCEEDS at
WHITE-HALL,
CONCERNING THE
JEWS.

Who had desired by R. Manasses
an Agent for them, that they might return into
ENGLAND, and Worship the God of their Fa-
thers here in their Synagogues, &c.

Published for satisfaction to many in several parts of Eng-
land, that are desirous, and inquisitive to hear the
Truth thereof.



LONDON:

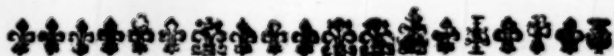
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TO THE
READER.

BEcause many good people in divers parts of this Nation, who have often prayed heartily for the Jews Conversion, have heard a Rumor of a late Debate at VVhite-hall about the JEWS having a liberty to return into England, and are very desirous to know the Truth of things in those Proceeds, and what is the issue of those Debates; And hence, from several parts Letters have been written up to their Friends in London, desiring more fully to be certified herein: For their satisfaction, and for help to others that would send the Narrative to their Christian Friends, this Collection thereof by one that was present at all the Debates, is yeilded to be Published.

A



A NARRATIVE
Of the late Proceeds at VVhite-hall
about the JEWES, whether to be suffered to come and
Trade, &c. in England.

BY Letters from Ol. the Lord Protector, several Doctors, and other Preachers, godly men, and some Merchants and Lawyers convened with him, and others of the Councel, [*The fourth of Decemb. last 1655. and so on 2. or 3. dayes weekly, to the 18*] to consider of Proposals in behalf of the JEWES, by Rabbi Manasses Ben Israel, an Agent come to London in behalf of many of them, to live and Trade here, and desiring to have free use of their Synagogues, &c.

The things being spoken unto *Pro*, and *Contra*, at several meetings, some more private, and some more publick at *White-Hall*, and else where;

The most did fear, that if they should come, many would be seduced and cheated by them, and little good would be unto them. Hence divers of the Preachers judged, that though never such cautions to prevent those evils were prescribed, yet they would not be observed; and therefore they could not consent to their coming.

2. *The Major part* judged that there might be such pledges or sureties, &c. to keep due cautions [*viz. against their Blaspheming Christ, and Christian Religion, and against seducing, and cheating &c.*] as they may be observed; and then they may come.

3. *Some*

3. *Some judged* that due cautions warranted by holy Scriptures being observed, it is a duty to yeild to their request of coming hither; considering

1. It is Gods will there be dealing courteously with sinners, and persons in affliction, *Exod: 23. 8.*

2. Especially respect is to be had to the Jewes, *Isa. 14. 3, 4.* *Because their debtours we are, Rom. 15. 27.* as the Gentiles, *Macedonians*, and other Gentiles, were in the Apostles dayes; (which was, not because those beleevving Jewes at *Jerusalem* administred spiritual things to those beleevving Gentiles; *which, they did not;*) but because we partake of the *Messias*, and promises, and salvation, that was to the Jewes, as natural branches of the Olive-tree, *Rom: 9. 4, 5. Eph. 3. 8. Rom: 11. 17-24.*

2ly. *Because their Brethren we are;* of the same Father *Abraham;* they naturally after the flesh, we believers after the Spirit.

3ly. Because we believe those natural branches shal return; and it shal be great riches and glory to the Gentiles, especially to such where they are, and who deal kindly with them, *Rom. 11, 12, 18, 25, 26.* and we hope the time is neer.

¶ Because many Jews are now in very great streights in many places; multitudes in *Polonia, Lituania, and Prussia,* by the late wars by the *Swedish, Cossacks, and others,* being driven away from thence: Hence their yearly Alms to the poor Jewes (of the Germane Synagogue) at *Jerusalem* hath ceased; and of 700 Widows, and poor Jewes there, about four hundred have been famished, as a Letter from *Jerusalem* to their friends relates.

Also the Jews in *France, Spain, Portugal, & in the Indies,* under the *Spanish &c.* if they are professed Jewes, must wear a badge of it; & are exposed to many violencies, rocks, & cruelties; which to avoid, many dissemble themselves to be *Roman-Catholicks;* and then if in any thing they appear *Jewish,* they forfeit goods, if not life also. Now some of these entreated *Rabbi Manasses* to be their Agent, to entreat this favour for their coming to *England,* to live and Trade here, &c.

And it seems to some that it would be very acceptable to the Lord, if favour be shewed them, so far as is lawful herein.

As it was very displeasing to the Lord, when for their sin he cast them out of Canaan, that others added to, or heaped on their affliction, *Zach. 1. 15, 16.*

And that *Edom* looked on; and was as one of their enemies, *Obad. v. 12, 14.* and did not hide, and entertain his outcasts, as he charged *Moab* to do, *Isa. 16. 3, 4.* Now *England* hath as much cause as any Nation (if not more) to favour and relieve the *Jews* in this their suit; considering,

1. The *Jews* that dwelt in *England* under *Rich. 1.* and King *John. Hen. 3.* and *Edward 1.* suffered very great injuries, and cruelties, and murders, by Kings, by the Barons, by Londoners, Yorkers, people of *Norwich*, *Stamford*, &c. as our own *Chronicles* shew, especially *Stow's Survey of London*, & *Annals.*

And if after *Saul's* death the Lord plagued *Israel* year after year, til some satisfaction was given to the surviving *Gibeonites*, for *Saul's* slaying many *Gibeonites* in his zeal for God; it's feared, it may offend the Lord, if we yeeld not to the *Jews* this courtesie which they desire; and it may be accounted some kinde of satisfaction to them.

2 In no Nation hath there been more faithfull, frequent, and fervent prayers for the *Jews*, then in *England.*

3 None are more likely to convince them by scripture, and by holy life, then many in *England*: And Gentiles (being called a foolish Nation) must provoke *Jews* to jealousy, or emulation; and happy is *England*, if it be instrumental in so blessed a work.

The person that spake to that effect, had written thus.

Many of the *Jews* in *Jerusalem* being now very cruelly dealt withal, and persecuted by the *Turks*, (as their Letters thence desiring relief from other *Jews* in *Germany*, and *Holland*, &c: sent thither by the hand of *R. Nathan Stephira* their Messenger do manifest:) Other *Jews* in several Nations persecuted by Papists, unless they will turn Papists: many of these desiring by their Letters to *R. Manasses Ben Israel* (as he said he had shewed to the Lord Protector) that he would intreat favour of our State,

1 That *Jews* might have leave to come into *England*, to live and Trade here: And

2 That

2 That here they might have their Synagogues, &c.

Provided that due care be had in respect of these, as much as is, or ought to be, in respect of our own, and other Nations, to prevent

{ Blaspheming the Lord Jesus Christ;
Adoring the Law; Seducing others;
All unrighteousness, &c.

Some of us do thus believe upon Scripture grounds;

1 That it is not sinful or unlawful, to suffer their coming hither, their living and Trading here; and Worshipping the true God here, and hearing his holy Law, and his Prophets read unto them every week, publicly.

{ Because this is against no LAW, neither of the Land [as the Lawyers here affirmed,] nor of God; as not being forbid in the Old or New Testament.

1. And therefore it is no sin, nor Transgression: For where there is no Law there is no Transgression, Rom. 4. 15.

2 That it is so far from being a sin, that it is a duty, in such case, to receive and harbour them.

This may appear thus.

{ Reas. 1. it's a Duty commanded, and commended of God, in general, to be kinde to strangers, harbouring them, &c. Exod. 22: 21. and 23. 8. Levit. 19. 34. Deut. 10. 19. Gen: 18. 1, 2, 3. Gen. 19. 1, 2, 3. 1 Tim. 5. 10. Hebr. 13. 2. Such favour we permit and grant to other strangers.

2 The Lord requires this duty as well (or more) towards Jews (even when for their sins the Lord had cast them out) as to any other strangers; for concerning these, he thus gives a charge in Isa. 16. 3, 4. Hide my banished ones, bewray not him that wandreth. Let my Outcasts dwell (or sojourn) with thee Moab: be thou a covert to them from the face of the spoiler.

{ 3 Yea, even after their rejecting Jesus Christ, and the Lords rejecting them, yet the Apostle saith of them, That they are beloved for their Fathers sakes, Rom. 11. 28. And for the Lords Covenant sake with their Fathers, Abraham, Isaac, and Jacob, after this lin and scattering, the Lord will restore them, as he saith, Levit. 26. 41, 44, 45. Mica: 7. 19, 20.

4. When for their sins the Lord was displeased with the Jews, yet he hath a special eye to them; observing all the unkinde carriage of others towards them, and is sore displeased against all such as help on their affliction, *Zach. 1. 15.* By speaking proudly against them, or looking on as one of the afflictors, or that deliver them up to such, &c. *Obad. ver. 11, 12, 14.*

3 That the Lord may require and expect this kindness towards distressed Jews, as much of this Nation, as (or more then) of any other Nation.

Considering

1 That the Lord hath exalted England in spiritual, and in temporal mercies and deliverances, as much as, (or more then) any other Nation under Heaven: and all this only for the sake of our Lord Jesus, who concerning the flesh, came of the Jews, *Rom. 9. 5.* and by whom the Covenants and promises made to the Jews, are made over to us that are faithful, *Rom. 11. 16, 18, 24. Ep. 3. 6. Ep. 2. 12, 13, 19*

2 In our Nation the good people generally have more beleev'd the promises touching the calling of the Jews, and the great riches and glory that shall follow to Jews, and us Gentiles; and have (and do stil) more often, and earnestly pray for it, then any other Nation that we have heard of.

3 Many of the good people here, being persecuted in Queen *Maries* dayes, and under the Prelates since, have been kindly harboured as strangers in other Lands; and therefore should the more pity and harbour persecuted strangers, especially the persecuted Jews, *Exod. 23. 8.*

4 Many cruel and inhumane injuries have formerly been done in our Nation against the Jews, (that intruded not into England, but had been called, and invited to come and dwell here:) cruelties by several Kings, by Lords; and by occasion of the Merchants urging their banishment, multitudes of them were drowned in Thames, or in the Sea.

Cruelties by *Londoners*, especially at *Rich. 1.* his Coronation; and soon after by *Yorkers*, by people of *Norwich*, *Stamford*, &c. as *Stowes Survey of London*, and his *Annales*, and *Hollingshead*, and other *English Chronicles* fully shew.

For such grosse injuries, the Lord may be very sore displeased with England, as sometimes he was with Israel in general for the injuries that had formerly been done by Saul their King, in his zeal against the Gibeonites; untill such satisfaction was made, as the surviving Gibeonites desired of David, 2 Sam: 21. 1, 2. And then, (and not till then) the Lord was entreated for the Land, ver. 14.

Now if the favour of harbouring the afflicted Jews, which now they intreat, be granted to the surviving Jews, it may be accounted as some kinde of satisfaction. But if this be denied them, it's feared the Lord may shew his displeasure to be great against England, That by this denial may also occasion the more hardship unto them, by others that shall hear thereof.

Another of the Preachers said to this effect. Though the Jews are now in hardness of heart, and worthy of punishments; yet we had need beware lest we be occasions of hardening them, or instruments of punishing them. It's very remarkable what worthy Beza saith, in his Notes on Ro. 11. 18. on those words, *Glory not against the Branches*: he saith thus. *To glory in the Lord, (that is, for Gods benefits to rejoyce,) we ought: but not so that we despise the Jews, whom rather we should excite to that excellent emulation: and for the neglect of this duty, without doubt, they are and shall be punished that at this day call themselves Christians, and moved only by wickedness, and perverseness of mind, da by all means vex; and proposing examples of so most filthy Idolomanie, do more and more harden them. But as for me, willingly every day I pray for the Jews, thus.*
 O Lord Jesus, thou indeed justly revengest the contempt of thy self, & worship, upon this ingrateful people, whom thou punishest most severely. But O Lord, remember thy Covenant, and respect them now in misery for thy names sake. And grant this to us, (the most unworthy of all men, to whom yet thou hast vouchsafed thy mercy,) that we going on in thy grace, may not be instruments of thine anger against them: but rather, both by the knowledg of thy word, and by the examples of holy life, by the powerful vertue of thy holy Spirit, we may recal them into the right way, that by all Nations, and peoples, thou maist once be glorified for evermore. Amen.

A

This

This is *Bezazs prayer*, that he expreſſeth in his Notes; its a remarkable *Digreſſion*, that he would not have this left out. There is not the like in all his Notes, ſhewing his great affection for the Jews converſion.

Some others, though deſiring heartily the Jews converſion, yet feared greatly, it would prove the ſubverſion of many here, if Jews were ſuffered to return hither, becauſe ſo many here are ſoon carried aſide to new Opinions.

Some answered, That now perſons are carried away under notion of further light, or of new discoveries of Chriſt, or the Goſpel: But are not like to be taken with the Jewiſh Religion, that deny Chriſt, and deny the Goſpel; and have nothing in their ſolemn Worſhip that is ſo taking, but rather much that is very ridiculous. Therefore they are not ſo like to ſeduce others.

To this it was replied, *That the offering children to Moloch, and other Idolatry, might ſeem not to be taking: Yet how it took with the Jews. And the opinions of the Quakers, and of the Ranters, are not ſo taking to ſome, yet many are carried away by them.*

One humbly propoſed this, as a *Medium*, that ſeeing if the Jews coming hither be denied, we ſeem to deal more hardly with Jews, then with *Turks*, whoſe coming hither to trade and converſe, we deny not: And if they do come upon tearms, and agreements, there may be inconveniences, and offending of many: That becauſe the *Lawyers* ſay, *there is no Law againſt their coming*, there may only be a connivance and permiſſion of them; and if afterwards there be inconvenience, there may be proceeds againſt them, and no juſt cauſe of exceptions.

Some queſtioned whether the *Jews converſion* ſhall be of the Nation, or but here and there one, as of French, &c. or not until Chriſt appear unto them; as in Converting Paul. And though we ſhould ſhew mercy to Jews, yet begin at home, and not ſo infect our ſelves, or wrong our Merchants. The Merchants ſaid; ſuch an in-let would be to enrich Forreigners, and impoveriſh Engliſh Merchants. [Merchants eſpecially had cauſed the Jews departure from England, whereby ſome thouſands of Jews perished in *Thames* by the cruelty of a ſhip-maſter that was to transport them; partly otherwiſe.

Some

Some judged, seeing the Jews deal chiefly in way of Merchandize; and not in Husbandry, nor buying houses, nor in Manufactures; that the Jews coming and so trading might tend to the bringing lower the prizes of all sorts of commodities imported; and to the furtherance of all that have commodities vendible to be exported; and to the benefit of most of our Manufactures (where they shall live) by their buying of them. And thus, though the Merchants gains were somewhat abated, it might tend to the benefit of very many in our Nation, even in outward things, besides the hopes of their conversion; which time (it's hoped) is now at hand, even at the door. [This last was spoken of at a more private meeting.] One of the Lawyers rehearsed from Records the History of the Jews in England, and many of their sufferings here in the time of Constantine the Great, and of some Kings before the Conquest, and then of William the Conquerors calling them to England, and their sufferings, and other proceeds since that time, until Edward the Firsts Reign, when many thousands of them were urged to leave England, and a great part of them were drowned in Thames, or in the deep waters. And now that they are gone, they wished not their return hither again. Also the Lawyers said, That there is no Law that forbids the Jews return into England.

All having been heard, the Ld. Protector on the 18 of Decemb. and before, professed, that he had no engagement to Jews, but only what the Scripture holds forth; and that

He had hoped by these Preachers to have had some clearing the case, as to conscience. But seeing these agreed not, but were of two or three opinions, it was left the more doubtfull to him and the Council. And he hoped to do nothing herein hastily or rashly, and had much need of all their prayers, that the Lord would direct them, so as may be to his glory, and to the good of the Nation.

And thus was the dismissal of that Assembly.

The Preachers sent unto, that met, were these;

1 Doctor Tuckney of Cambridge; and Dr. Whichcock Mr. Newcomen of Essex, Dr. Wilkinson of Oxford, Mr. Row of Westminster.

2 Mr. P. Nye, Mr. Carter, Mr. Caryll, Dr. Cudworth, Mr. Bridge, Mr. Ben of Dorchester.

3 Mr. Tho. Goodwin, Mr. Jessy, Mr. Dike near Essex.

Of Merchants, the Lord Major, and the late Lord Major, and the two Sheriffs of London, Alderman Tichburne, Mr. Cresset master of the Charter-house, Mr. Kiffen.

Lawyers, the Lord chief Justice Glyn, and the Lord chief Baron Steele.

The Protector shewed a favourable inclination towards our harbouring the afflicted Jews; (professing he had no engagements but upon scripture grounds) in several Speeches that he made. So did some of his Councel, though some inclined not to their coming hither. *The Counsel of the Lord it shall stand.* What shal be the issue, the most wise God knows; and he wil order all for the best.

R. Manass's ben Israel *stil remains* in London, *desiring a favourable Answer to his Proposals.* And not receiving it, he hath desired, if it may not be granted, that he may have a favourable dismissal, that he may return.

But other great affairs being now in hand, and this being a business of very great concernment, no absolute Answer is yet returned unto him, unto this present day of the conclusion heresf, being vulgarly April, $\frac{1}{11}$ 1656. but according to the (Holy Scripture) the 14. or 15th of Abib the first moneth, (called also Nisan, Exod. 13. 4. Est. 3. 7. [at which time the Jews feast of Pascheover was to be kept, Numb. 28: 16, 17.

Many Jewish Merchants had come from beyond seas to London, and hoped they might have enjoyed as much privilege here, in respect of Trading, and of their Worshipping the God of Abraham, Isaac, and Jacob, here, in Synagogues, publickly, as they enjoy in Hol'and, and did enjoy in Poland; Prussiz, and other places. But after the conference and Debate at VVhite-Hall was ended, they heard by some, that the greater part of the Ministers were against this: therefore they removed hence again to beyond the Seas, with much grief of heart, that they were thus disappointed of their hopes. Jews must be planted into their own Olive, & great riches shal be to the believing Gentiles, Rom. 11. 12, 15. Isa. 60. 1, 2, 3. *Pr. y for the Peace of Jerusalem, they shall prosper that love it, Ps. 122. 6.*

Here followeth part of a Letter written at LIGORN, 1652. and sent by the Preacher in the Phoenix Frigate, to a friend in London.

Ligorn, aboard the Phoenix, 19 of the 1. 1652.

Dear Brethren:

WE have great cause to rejoyce, that the Lord carrieth on the endeavours of his people to long after the good of the poor blinde Jews. Some of us were desirous to see their Synagogue: and coming, they were at their service. But their *Glory* we forbear to mention: their *Lamps*, their *Candlesticks*, their *Mitres*, their *Bells*, *Aarons bells* they say.

We spake to one that could speak a little *English*, a very grave proper man; and asked him the meaning of such and such things. And we, as we durst, spake of the *Messias*, and his actings.

But he said, *The Messias was not come; moreover, That the Jews are naughty men now, but they shal be good.* We asked, when? they answered, *It is about ten years first.*

They long to hear that *England* would tolerate them; surely the promises of *Jehovah* wil be performed, and he wil give them favour in all Nations. O that *ENGLAND* may not be slack herein. Shall they be *Tolerated* by the *POPE*, and by the Duke of *FLORENCE*; by the *TURKS*, and by the *BARBARIANS*, and others; and shal *England* stil have laws in force against them? when shal they be recalled?

Truly, we are perswaded, the *Antichristian State* must have a great fall, before their Conversion. O that the poor Jews might have toleration to COME into *England* OUT OF HER, that they may be succoured in that Terrible day.

A POSTSCRIPT,

To fill up the following Pages, that
else had been vacant: **Containing,**

- 1 *The Proposals of R. Manasses ben Israel, more fully.*
- 2 *Part of his Letter written Anno 1647.*
- 3 *The late progress of the Gospel amongst the Indians in New-England.*

SECT. I.

THe substance of the late Proposals by R. Manasses ben Israel, was to desire these favours.

1 That the Hebrew Nation may be received here; and be protected from all wrongs, as the *English* are, or should be.

2 To have publick Synagogues allowed in *England*, &c. to observe their Religion, as they ought.

3 To have a burying place out of the Town, without being troubled by any about their burials.

4 To Traffick as freely in all sorts of Merchandize, as other strangers.

5 To the end that the Jews that come over may be for the profit of this Nation, and prejudice or offend none; that a person of Quality may be assigned by the L. Protector to receive their Passports, and their Oath of Fealty to him.

6 To prevent trouble to our Judges and others, that matters of differences amongst Jews, may be accorded and determined by the Heads of Synagogues, and others with them, amongst themselves.

7 To repeal any Laws (if any such be) as are against Jews: for their greater security.

This was the substance of the Proposals.

The Protector when the Proposals had been read, said, If more were proposed then it was meet should be granted: It might now be considered, 1 *Whether it be lawfull at all to receive in the Jews.* 2 *If it be lawfull, then upon what terms it is meet to receive them.*

His

His further speaking in favour of that Nation, and the expressions of others *Pro* and *Contra*, are before related.

S E C T. II.

Here followeth part of a Letter written by R. Manaffes from Amsterdam in September 5407. (or 1647) to one in England, whilst the Sword in our late VVars consumed many Thousands.

Senhor

NO puedo enar. That is, *Sir*, I cannot express the joy that I have when I read your Letters, full of desires to see your Country prosperous, which is heavily afflicted with Civil wars, without doubt, by the just Judgement of God. And it should not be in vaine to attribute it to the punishment of your Predecessors faults, committed against ours; when ours being deprived of their liberty under deceitfulness, so many men were slain, only because they kept close unto the Tents of *Moses* their Legillator, &c.

S E C T. III.

Of the proceeds amongst Indians in New-England.

IN *Martins Vineyard*, (Southerly from *Boston*, and from *Cape Cod*;) the IV Book published by Mr. *Whitfield*, 1651. The Lord began with one *Hiacome*, 1643. whom his King did strike on the face, because he spake for the *English*: *Hiacome* was patient, & said to one afterward, *I had one hand for injuries; and the other laid greater hold on God.*

1645, and 1646 *Indians* observed, that Gods hand by a sickness, was far more on them, then on *Hiacomes* house and friends; and met, and would know things of Religion. He spake of *One God*, &c. A great *Indian* said, that had 37 gods, *shal I throw away 37 gods for one? Hiacome* said, *I have done it, and you see I am now preserved.* That *Indian* said, *Ile throw away all my gods too, and serve that one God with you.*

1647 *Sagamor Towan* quatick turning from Paganisme was
shot

(shot by a divellish *Indian* in the night : the next morning Mr. *Mahew* (that preacheth to those *Indians*;) found him praising God, that he was not kild.

1649 Many *Indians* came to *Hiacom* to le arn more of God, and were encouraged not to fear their *Pawaw* Witches.

1650 By *Hiacomes* means *Humanequem* tained from paganism.

In V Book, called *Strength out of Weakness*, Mr. *Mahew* relates

1651 Three converted from being *Pawaws*, losing those gains, friends, &c. There is a conference with an *Indian*.

In VI Book, called, *Years of Repentance*, 1653, Mr. *Mahew* sets down the Covenant to serve *Jehovah*; that those *Indians* made 1652. that about 30 *Indian* children were then at School. These praying *Indians* were shortly to be gathered into one Town.

Mr. *Elliot* relates the confessions and repentance of about sixteen of *Natick Indians*, in *New-England Bay*. Their own words Englished, and the hopeful words of two *Indian* children under three years of age, before they dyed; As God, and *Jesus Christ* help me; God and *Jesus Christ* bless it, before it would eat. The other, when its bawbles were brought it, being in pain, putting them away, it said, *Ile leave my basket, for I am going to God; Ile leave my spoon and my Tray, for I am going to God.*

In the VII, and last Book, called, *A late and further manifestation of the Gospels progress among Indians in N. E.* Mr. *Elliot* relates the Examination of the *Indians* at *Rocksbury* 13 of 4 moneth, 1654, before an Assembly of the Elders in and about the Bay, and others, concerning their knowledge in the grounds of Christian Religion. The Narration whereof is judged fit to be printed, that God may have Praises for his free Grace wonderfully manifested; as it is attested by

H. Whitfield,

Ed. Calamy,

St. Asbes,

and *J. Arthur,*

FINIS.

